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We have already described the plans of several of the parties at Wadesboro. They include one sent out by the British Astronomical Association, which successfully observed the recent eclipse in India; a group of observers from Princeton; a party from the Smithsonian Institution; several astronomers from the Yerkes Observatory of the University of Chicago, and a party from Vassar College. A great variety of observations will be undertaken by these large parties, the most novel of them being that of measuring the heat radiation of the corona during the ninety seconds of totality, by very delicate bolometers, which will be attempted by some of the members of the Smithsonian and the Yerkes observatory parties. Elaborate spectroscopic investigations will also be made, if the weather permits.

The Lick Observatory sends to Thomasston, Georgia, the well equipped expedition already described in this JOURNAL which plans extensive spectroscopic and photographic observations. Another California party, from the Chabot Observatory, will make numerous photographic exposures at Union Point, Georgia.

The party from Harvard College Observatory at Greenville, Alabama, will make a determined campaign with powerful appliances for the purpose of discovering an intra-Mercurial planet.

The Allegheny Observatory will send a party to Fort Deposit, Alabama, equipped with extensive photographic and spectroscopic apparatus as described in a recent issue.

Expeditions from the U. S. Weather Bureau and the Blue Hill Observatory will conduct appropriate observations at Newberry, S. C., and Washington, Ga., respectively.

With favorable weather conditions we may reasonably expect a considerable increase in our knowledge of the problems of

the solar surroundings, which can be only studied during the brief interval of total solar eclipses.

#### THE PRINCIPLES OF SCIOSOPHY.

"The physical world is the world of illusions. The non-physical is the world of realities in matter."—*Aber.*

"The cell is an illusion: it is merely a word: thus it is with the body, so it is with the earth and with the solar system."—*Judge.*

A RED letter day in the annals of the Astral Camera Club of Alcalde was Saturday, April 1, 1900. On this auspicious occasion was delivered the fifth annual memorial address before this organization, and in this address, for the first time in the history of human thought, were clearly set forth the principles of the divine cosmic science of Sciosophy.

But science I should not say, nor yet philosophy. It is not wholly either, but greater than either. Child of both and parent of both, as the heavens surround and include the earth, so does Sciosophy surround and include all else within the thought of humanity. Sciosophy, in the words of the venerable sage of Angels, is that "ocean of knowledge which spreads from shore to shore of the evolution of sentient beings, unfathomable in its deepest parts, though shallow enough at its shores." Though Sciosophy may be new, its elements are not. Nothing in the world of mind can be really new. The 'stones of Venice' were stones of course, before Venice rose from the sea. They waited the builder whose magic touch should transform rock into palace, who from the marble quarry should draw forth St. Marks. Thus Sciosophy has waited its hundred centuries for the living touch of Abner Dean. Its basal ideas, the Greeks held, the Hindus and the Arabs, while the restful teachers of all climes have foreseen their wondrous possibilities. Under the wand of the prophet behold as an exhalation

tion of fragrant incense rise the astral verities of Sciosophy !

It was indeed a fortunate inspiration, (though I say it who should not) which came to the Secretary of the Astral club. The fifth anniversary of its foundation should be laid deep and broad and on it should be emblazoned its deathless principles. And these great truths at once astral and abysmal, deeper than the ocean and higher than the stars, who so fitting to set them forth as this great prophet of the western pines in whom the Orient has found at last its Occidental reincarnation ?

This memorial address of Mr. Abner Dean, will be printed *in extenso* in the due fullness of the seasons. But in advance of the proceedings of the Astral Club, it is proper that this brief summary—however inadequate, should reach the waiting public—

“ In boyhood’s rosy dawn ” began Mr. Dean, “ I lived in Kennebunkport, Maine, and as I wandered over hill and dale, by forest and sea, my mind was occupied by questions of what may be and what might be in the universe, what its limitations really are, and whether indeed these limitations exist.

“ My parents, practical Yankee-folk that they were, said that I was dreaming, and doubtless they were right, for through my dreams I learned that the dream is the sole reality. It is one of the great world-principles that whatever I think becomes real with my thought. Thought is reality and the material stuff the vulgar call ‘ the real thing ’ is to the enlightened mind less than the ‘ baseless fabric of a dream.’

“ For example,” continued the sage of Angels, “ I used to ask myself what I would do were there no law of gravitation ? What if it worked in some way unknown to Newton’s concept ? What if I could myself alter it that it might serve my will ? Then things would be very different from what they now are, or appear to be. So in my

thought I made them different. How high I leaped in those days ? How I gathered apples from the tallest trees ? How I played shuttlecock with the stars, and carved my name on the silver-sided moon ? For I understood as a child and contented myself with childish things.

“ Then I turned to other supposed material facts or laws. What if friction were suspended, how I could slide over the curved surface of the horizon ? What joy to hold the laws of combustion in my hand ! What wealth could I turn one metal into another, or both into the primitive mind-earth-stuff or protyl from which all men and all metals and all dreams are made. O for the touch of gold, the bottomless mine of silver, the genius at whose astral enchantment all dreams come true ! What if the stars could tell me their secrets, all that they have looked upon and all that has looked on them ?

“ As my mind grew more subtle I asked : What if the straight line be not the shortest distance between two points ? What if ‘ the longest way around ’ be really ‘ the shortest way home ’ ? What if space have other dimensions than length, breadth and thickness ? As these three enclose matter, may they not need other three to enclose mind ? Here I stumbled on the truth of the Astral body and the Shadow Phantom, as in other speculations I had touched on Alchemy and Astrology. And with all these I had wandered into the field of the celestial geometry, the mathematics that has no limit and as yet no name, the measurement not of land and lumber but of the astral spheres.

“ Since those days I have wandered far from the shores of Maine, through scenes shifting and stirring, till in my old age I have come to rest under the singing pines. But through all these days my real life has lain in these problems and these questionings. When I laid down my pick and

shovel on the banks of the green Stanislaus, I came to the true meaning of reality. Out of my boyish guessings as to what I would do were things that we know other than what they seem, or were things we know not clear before our eyes, arose at last the majestic cosmoid of Sciosophy. As material science works with microscope and scalpel or with pick and plow, so must spiritual science work with the finer tools of astral thought in its analysis and synthesis of the fundamental entities of creation. And these tools and methods do not soil the hands or materialize the soul.

“Speaking of Speculative Philosophy (which is an inchoate branch of Sciosophy) a distinguished adept of Boston has wisely noted its superiority over the ‘gutter-psychology’ so largely affected to-day. For as he says, such study brings no contact of the soul with vulgar matter. It ‘does not soil the hands’ nor blunt the sensibilities, and its reflex effect on the mind is purely one of etherization. For this reason he especially commends the study of Speculative Philosophy to thoughtful people of leisure and especially to cultured women. And surely the whole face of science and philosophy will be changed when it falls into the fair hands of the leisurely etherealized ‘Eternal Womanly.’

“It will be seen that the study of Sciosophy is at once the complement, the opposite and the antidote of the study of material science. Its first principle is this, *Matter rests on Mind*. On mind it is dependent for its recognition which is its existence. Its laws are mental channels merely, the grooves into which the thought sustaining it most naturally falls. With your own mind you can cut such grooves, can make such laws; therefore do it! This will exercise your highest powers, the powers we call astral or star-born, because in all the visible Universe nothing can rise higher than the stars and nothing works so

persistently as they in their quiet astral fashion.

“Would you change the law of gravitation? Then change it! You have but to assert yourself. If you have the courage to try, it is nothing to remove mountains, as men once did of old, as men still do who live upon the greatest mountains that there are. To remove their astral phantoms is the first work of the mind. When these are gone the material mountains crumble away into shapeless granite sand.

“But you may fail when first you try your eternal powers. Doubtless we are all feeble on the astral plane. We have lived on the material plane so long, with our eating of beef and our scramble for gold that the divine Karma has grown weak within us. We know not the powers we hold and we dare not put them to the test. So we buy our tickets on railway trains rather than flutter the pinions of the soul. We yield to the domination of matter and force when we should bring matter and force as humbled servants to our feet. We search far and wide for the useful and we miss that which is above all use, perfection carnate, incarnate and re-incarnate, the astral Karmal aura of the soul!”

After portraying in such fashion the value of effort which has its beginning, direction and end within the circle of volition, and after showing that the Karmal powers should be spent on the imponderable astral body, not on the dull muscles designed only as its refuge and shield, Mr. Dean returned to the basal principles of Sciosophy. These are, stated categorically as follows:

“1. Truth exists only in terms of human experience. ‘The thing we long for that we are.’ This accords with Lessing’s Dictum. ‘It is not the Truth but the search for Truth for which Man searches.’ In other words Absolute Truth exists only in the Absolute expression of the Universal Mind.

"2. Whatever is true to me must somehow come into my thought; I must think it else it is not true. This accords with the great axiom of Descartes—'I think, therefore I am.'

"3. Conversely, what I think is true, which is therefore true to me is part of the Universal Truth. This follows from the discovery of Bishop Berkeley, that one thing is as real as another if as clearly apprehended, and its application to all things brings the Universe within the transcendent domain of Sciosophy.

"Through all the ages, men have striven to carry thought into action. All thought which cannot be thus treated, men have scorned as unpractical. They cannot use it in their business, therefore they will have none of it. But a higher aim is to carry action into thought, to bathe sensation in cognition, to dissolve low actuality in the Nirvana of the higher possibility.

"To this end man should believe all things, the impulse from within as well as the impact from without. No dream is too fair, no speculation too bold, no hypothesis too hazardous, no sensation too weird for the wise man's acceptance. The more occult beliefs he has, the greater foundation for higher astral credence. The courage of acceptance is the glory of Sciosophy.

"In all this one danger first arises. Beware of all Authority, whatever its name or nature. Whether it comes with the sacred sanction of religion or with the strident tongue of material science do you ever reject its claims. Trust no assertion, no convention, no tradition, no investigation. Whether it be the council of Nice or the Royal Society it is the same to you. What men have agreed upon has lost its occult value. Its efflorescence has perished in the dust of compromise. Only heresy is truth. The conventions of man, whether of priest, scientist or clodhopper, hamper the soul alike. Shun Science, shun Orthodoxy, shun

Wealth. These be the trio of deceivers who have stolen the birthright of man. These be the sisterhood of delusions who linger cloud-like between humanity and the Karmal light of the ever-toiling stars.

"The evil of Orthodoxy whether of religion or science lies not in its beliefs but in its methods. It subordinates the soul to objective, collective beliefs to which it arrogates the name of Truth. Its teachings, indeed, for the most part, are consistent with Sciosophy. The evil lies in its fetters. The orthodoxy which does not bind you may be indeed precious. The orthodoxy of Ceylon or Baluchistan you may accept without reproach. If you do not understand its principles as its followers interpret them so much the better for your acceptance. From its occult meanings, you have a wealth of new ideas in store. The Hindu Orthodoxy will be as rich to you as the principles of Westminster to the convert Hindu Sciosophist.

"New ideas only can be made true. Only the will created the world out of nothingness. Only volition enters at the gate of Nirvana. What men have asserted, that is dead. The schools, the churches, the laboratories all deal alike with the dead. With the dead there is no reincarnation into Life's fruitage.

"To untrammelled transcendentalists, wherever banded together, we must look for the red vintage of the future. These be the brave souls who scorn matter and matter's laws, who rise above matter's method. These be the Mahatmas of our sceptic age, the reincarnation, in Psychic Society, in Karmal Club, in Astral Association and Atmal Initiates, of the Djinns and Giaours of the past. In their hands time and space will lie at last like facile wax, and the tales of Odin and Minerva, of Thor and Jupiter, of Gautama and Manitou, all that we modern weaklings, belated eagles who have lost our wings in the hu-

man barnyard, have called Mythology, it shall be theirs to recall.

"There were giants in those days," it is said. There shall be giants again. Not in bodily size perhaps, for the body of Goliath was a cumbersome shield of a dwarfed personality, but giants in power, demi-gods and archangels whose lightest thought shall shame all Science's boasted action.

"And right here in Alcalde, green crescent of the sun-kissed hills, now at the end of the longest, darkest, noisiest and most helpless of all the centuries of time shall the lost life begin again, the lost mysteries of the human priesthood be recovered, the lost aureole of man's youth become the glory of humanity's ripened age!"

This gracious remark led Mr. Dean to extol the pastoral beauties of Alcalde, which of all our towns most resembles in its setting the clustering deodars of Kapelvastu in the Hindu-Oudh, where Gautama was born.

This comparison was suggested, no doubt, by a remark of the secretary (though I say it who should not), who likened his own fair hamlet on the Stanislaus to an abode of Mahatmas on some velvet green meadow, above a Himalayan gorge, rich with hidden treasures of thought and gold, while above both alike rose 'the great silent wonder of the snows.'

But he soon turned to other matters and closed his eloquent address with a classification of the lines of thought which radiate from Sciosophy.

Taking the strange science of Quaternions as an illustration Mr. Dean demonstrated its basal assumption that in astral space a straight line is the longest distance between two given points. All other lines are consequently shorter and from this discovery, mathematics divides into two sciences, and the new science brings into the world a vast play of mental activity and a gigantic array of unsuspected truths.

"By the same method, we have only to

assume that some part of the body material or astral is more sensitive than the visible eye or ear. From this discovery arises the vast science of Telepathy or more exactly Telepathology. The central fact of this science rests on the extension of the aura of the sensator across time and space to the astral eye or ear of the sensatee. By this process, all manner of suggestions may be transmitted, and these over any distance or through any time. It is as easy for example for me, as an adept, to speak to Marcus Brutus, through Telepathy, as for me to speak to the Lama of Thibet, and equally easy for Plato or Ptolemy to speak to me. Through this power I may yet dissuade Brutus from his awful deed, or save Cæsar from that ambition through which fell emperors and angels. Knowing this, the whole significance or Sciosophy of history must be re-written. Nothing comes ever too late in time and the great tangled fabric of the past is ever open to reconstruction.

"To continue such investigations we may further assume that any supposed law of nature is something different from what it appears to be. *A definition creates a new science.* Thus if we transpose the law of heredity we give to the ancient wisdom of Reincarnation, and the transmigration of the astral ego, all the perpetuity which in scientific circles through like methods is ascribed to the 'Germ Plasm.' The vast range of phenomena commonly classed as 'Reverberations from the Monkey State,' or 'Echoes of the Fish Existence,' finds in reincarnation a simple explanation. Even past reincarnations are never fixed; all that is or was or shall be lies open to our volition. It is one of the great charms of Sciosophy that with each new dictum accepted, we have a new series of conciliations and explanations. And the perfection of each of these makes good the hypothesis with which we started and forms the basis for as many more.

"Reincarnation thus once established as a fact, it is easy by a little further hypothesis to trace the progress of individual souls in their flight through history, as well as the telepathic influences which other great souls born and unborn have upon them. Their victories and reverses are open to our eyes, and from these the laws of soul-growth each initiate may establish for himself.

"By the finest Sciosophic studies, the author of 'How Souls are Educated' has traced the ego of Alexander the Great from its first incarnation in the wilds of Crim Tartary, to 'the Jewish hermit adept called Jesus,' thence to Alexander, Alaric, Charlemagne, Edward the Black Prince, Henry VIII., a Cornish fisherman, an African king, a Staten Island carpenter, a Harvard senior, an explorer in the Persian Alps, his soul-ripening being finally complete as 'Old Mountain Phelps the hermit guide of the Adirondack Forest'; thirty incarnations in all from crudity to perfection.\* 'But one more necessary experience,' it has been shown, 'awaits his soul—that of womanhood.'

"It is easy to demonstrate through these strange changes that up to a certain point souls develop as wild vegetation does by the action of laws external and internal and their own inherent instincts. Then as a gardener takes a wild-crab tree, prunes, cultivates, trains, nourishes, plants its seed in different soils, until he has a fine fruit good for human use, so the gods take a soul, train and prune it until it is fit to nourish by example and precept the souls of other men and to pass by our earth. The soul of Alexander the Great, on leaving the body of Henry VIII., passed under the immediate care of the gods, and the fourth phase of its existence began, the phase of purification, for as a fruit may rot because of too much sunshine, so may a soul, and all rot must be purged away.

\* 'Education of Souls,' 1893, p. 17.

"Another ego, whose gyrations have been traced and placed on record, begins the soul life as a woman, the savage wife of a savage. She dies in the forest; reborn she dies in the slums; then in a convent; then at the stake, one of the martyred Waldenses; then a grand lady slain in a feudal castle. She is reborn as St. Elizabeth of Hungary and again as a great lady who is by no means a saint; next she is Milton's daughter, Dorothy; and to-day she is alive and within the United States, perhaps indeed the very reader of these pages undergoing the pangs of her final transformation.

"The companion-soul of St. Elizabeth' says the gifted author above quoted, 'was the husband of her first two incarnations, in the latter of which she abandoned his children before his body was cold. In the third she did not meet his soul until after she had begun her infamous life. When they did meet, his efforts to save her were pathetic but unavailing. In the fourth he was her father, the gardener, and it was his love for her that drew her to his house, a better place than she deserved or could have entered but for his love. In the fifth he was the pastor of the church to which she belonged, and it was his teaching that gave her courage to die. In the sixth he was the baron, in the seventh the king, in the eighth the lord to whose death she was a party and whose children she threw into the river. Thus far this soul, although it has had hundreds of incarnations and a wide range of experiences, has watched over the soul of St. Elizabeth and tried to help her in nine of her ten incarnations.'"

"The soul of William of Orange, it has been discovered, is 'now in the body of a boy 4 years old (in 1893) in the state of Connecticut,' while 'Richard, the Lion-hearted, is a little boot-black in New York City.'

"Each world in the great belt has a soul and between the smallest moon and the

greatest sun, these worlds vary as do the souls of men and may similarly become extinct through weakness and debasing passion.' 'The bodies of lost sun-souls are called comets.' 'The cry of a lost sun-soul,' the comet-shriek is 'the most terrible sound that ever rings through the great belt.'

"Through such studies as these a vast literature has arisen, but it is a mere drop in the bucket as compared with the possible. When men shall realize the basal principles on which these discoveries rest, the reincarnational and recessional history of each man and woman who has ever lived, with all its hidden meanings shall be given to the world. And by the same token, each man and each woman who has ever lived shall re-write the history in his own fashion, for in Sciosophy, the past, like the present, must depend solely on the point of view.

"Still another line of investigation is this. In those fields in which the material senses, teach us nothing, we may create facts and laws of our own volition.

"Thus Chamisso and D'Assier have given us the laws of the Spontaneous Activity of Shadows. Mr. William Q. Judge has shown us how the Astral Ego may 'overcome the natural illusions of Devachan,' and how Yuga Kalpa and Manvantara may complete the great Astral cycle of Avatars, reaching at last the exploding point at which is caused 'violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice.' Through these methods the thought movements so scientifically demonstrated by Mr. Thomas Jay Hudson have been laid bare. Similarly etheric vibrations become words or things under the puissant hand of a Blavatzky, or the flowing tongue of a Besant. In this manner, the natural history of spooks, wraiths, and night-followers has become matter of fact, and the laws once established in thought must remain, for science has no power to contro-

vert aught but ponderable masses of matter. It will be seen from this that all myths are true, while all records of human achievement contain the element of myth. This gives zest to the Higher Criticism whether applied to Homer, to Daniel, or to William Tell, and endlessly varied are the truths which may be drawn from it. In like manner to Egyptology, Anthropology and even to Philology, the same methods are daily applied and the more ancient the line of research, the broader the harvest of its modern aftermath. It is through a consistent application of the methods of Sciosophy that Lombroso discovered the marks or stigmata that distinguish the genius, the degenerate, and the fool. It was Sciosophy that made Hegel a philosopher, Beaconsfield a statesman, Flammarion an astronomer, and Wilberforce a saint. Sciosophy plays about the doctrine of Heredity and the Ghosts and Night-Followers (*Gjengängere*), of Ibsen, the spasmoids of Sarah Grand, the grotesques of Poe, have taken their place among astral realities. Our pathway is blocked by apparitions of lost sins, our wisdom balked by the frivolities of our forefathers. Or should we care to relieve the darkness of this picture, we may sweep all these obstacles away by the angel wing of the inherited virtues of our long vanished grandmothers. Or if we turn our attention from the broken lives of grown up folks, we may trace similar influences at work in the play of children. The child loves the swing's refreshing sweep, because ancestral children lay in the ape's treetop cradle. The child likes to sleep with the cat because the touch carries it back to the race's ancestral childhood when the maternal furry tail curled round the infant lullaby.

"Even the staid sciences which call themselves exact may be made to effervesce under the touch of Sciosophy. We may change the chemical elements. We may photograph thought. We may analyze the

color of a sound. The painting of the invisible, and all the marvelous sequel of Röntgen's wondrous demonstration bear witness to this. To be sure, the shadow picturing of Röntgen rises not above the material plane but its suggestions have opened the gateway through which the universal aura is divulged. The correlation of forces has led the way to the discovery of the hidden meaning of elasticity and the conservation of forces shows that the elements we know are only latent oxygen.

"The societies for the study of flowers through the opera glass, of stars in mirrors, of the signals of inhabitants of Mars, all rest on a broad basis of Sciosophy. The gifted author of 'How to Study Birds Without Knowing Anything About Them,' has taught us the value of Sciosophy in matters of common observation.

"In the study of human politics Sciosophic hypothesis has disclosed wonderful vistas of the social future. Men's dreams of the 'City of the Sun' shall dreaming men make real. Toward this end the struggle of the social reformer must tend. The effort to abolish legislation, the effort to make legislation universal, to own everything in common, to own nothing in common, to own nothing at all, to destroy all nations, impartially, by repealing the charters of their existence, and to extend the power of our own nation so that all nations in the world may come under her domination, all these movements tend in the same direction, the recognition of the unreality of external things. Only through such recognition can universal peace and happiness come about. If a single mode of taxation, a single article of diet, or a special form of ballot, will bring this for you, then adopt it and strive for it and behold it is yours. In other words, the perfection of being is within us, and to reject all that seems to be while struggling for the unattainable is the sole price of social rest.

When each man has the happiness of which he dreams, he will have all the happiness he deserves. To attain this lies with him and with him alone.

"Not less charming than social Sciosophy is Sciosophy applied to medicine. In general disease is due to dislocation or wandering of the Posthom Phantom or Astral Shadow. When this is at rest the currents of the body flow in peace. As to immediate causes of disease, there are many theories, and all are true so far as they go, but in Sciosophy all permanent remedies have found their justification. The old dictum that 'like cures like' is purely sciosophic in its origin, as it can rest on no material induction whatever. The same is true of the theory that 'every part strengthens a part' and that 'heroism demands heroic remedies.' As the body is the fabric of the mind so through the mind the body must be reached. Through the Manas or mind alone can the dislocated Astrum or Linga-Sarira be adjusted to the Rupa or body, which it was made to fit. This readjustment depends on the will and the will has been jarred into action by many different influences. Contact with Kings or with bones or even with the garments that Kings or bones have touched or worn, has produced this result. Not that the aura of a King is more potent than that of a cab-driver, but that the impression of Royal Power is strong on the human mind, and the jolt that this impression gives may shock the shadow back to its place. A similar jolt is given by the modern necromancy of a popular cult in the art of healing. The nature of this action is clearly expressed in these words of the famous adept to whom the discovery of the secret of phantasmal dislocation was once vouchsafed. 'This cult' says the 'Mother' of the sect, 'demonstrates that the patient who pays whatever he is able to pay for being healed is more apt to recover than one who withholds a slight equivalent for health.' Hence

this adept goes on to observe, her initiates are 'not indigent and their comfortable fortunes are acquired by healing mankind morally, physically and spiritually.'

"But right here is the greatest danger of all Sciosophy. Its precepts must never be sold for money. Once turn your dreams into coin, whether as novelist, poet, phrenologist, palmist, pulmist, horoscopist, astrologist or medicine-man, and all their sacredness disappears. The precepts of Sciosophy exist in endless store, boundless corollaries of unfettered hypothesis, but to convert them into gold is the Midas touch that works their degradation. To appeal to the principles of Sciosophy for hire is to become an empiricist, a quack, a leech, a vampire, to be everything that is lowest on the earthy chain, the lowest of all planes. It may be true, indeed, that he who pays most for his astral healing is likely to be soonest cured, but the pay degrades his astral healer. The adept who never touches earthy pay is the one most likely to be exceedingly rewarded, for the true reward is within himself.

"The Sciosophist who serves men for coin, does it at the sacrifice of his own soul. 'Before a soul can pass to life beyond our planet,' says a noted Mahatma, 'it must unroll the long coil of its incarnations and look itself in the face.' To have made a living by charting of skulls, or mapping finger tips on a basis of sciosophic inventions, to have cured diseases by faith or hope or the laying on of hands, to have cast horoscopes for money, or laid bare the secrets of the future through the light of moon or stars, tea-grounds or broken tea-cups, to have found gold or coal or water by witch hazel rods, rain through atmal incantations, or love through postage-stamp flirtation, all this is prostitution of a heaven-born gift. The soul of the sciosophist who has done such things dare not, when translated, look its past in the face.

It must seek blindly a new incarnation, the lowlier the better, that it may start again free from temptations which assail the gifted and the great.

"The author of 'Body, Mind and Soul,' in a sciosophic trance, once saw in Devachan the soul of a famous adept, who, in his seventy-eighth incarnation, had 'acquired a gift of second sight and through it has acquired a comfortable fortune by healing mankind' in an elegant office in Chicago. His soul after physical death is thus described :

"A man six feet tall and fairly proportioned, who during life in the physical body claimed the friendship of a few of the world-famed great, when seen a few months after death had a tall frame. About a year later, he had arms and legs shrunken to about the size of a dog's legs; and the body shrunken, but still large, was carried on all fours; and the head had become of the shape one might imagine a cross between a dog and an alligator to produce; and the huge jaws were stretched in vain to make a sound of any sort. The soul of the man was encased in this hideous non-physical body, and readily recognized the writer. Two years later, this soul was seen near the fifth descent in the caverns; and the non-physical body which it had lately left was roaming about the first zone, a huge, lean, hungry alligator-dog, which preyed like a vampire on the vitality of any man to whom it could get access.

"It is easy to see from this that the sciosophic adept on his way to Nirvana gains nothing from a 'comfortable fortune,' wrung from the hopes and fears of men and paid for from the crystal aura of his own soul, the upper triad of Atma-Buddhi-Manas, the only thing in a changing world which is worth hoarding to you or to me.

"No, no, truth is within you, life is soul growth, wealth is wealth of the mind. Kamaloka, the place of desire, is not an elegant

office in Chicago, or a Fifth Avenue home. Midway between heaven and earth it lies, and as your desires are so your future shall be. Whoso shall sell his dreams for lucre makes base coinage of his soul, and as I urge upon you the transcendent glories of Sciosophy, so do I warn you against Sciosophy's degenerate double, which is 'Humbug.' And as Sciosophy brings wealth above all vain imagining because it is Wealth of the Soul, so does Humbug bring soul poverty below all conception. You will know Sciosophy from Humbug by this mark and perhaps by this alone, that *Humbug pays*, and among all grades of Sciosophists as in all ranks and classes of men, Humbug has its Initiates, its Adepts and its Prophets!"

DAVID STARR JORDAN.

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THE SOCIOLOGICAL STATUS OF THE PHYSICIAN.\*

IN preparing this address I have liked to think of it as a possible preface to chapters which other men, who love their work and to whom it is a profession of faith in a purpose of usefulness, and who are wiser and more apt than I, might write; for the relations of the physician to the social problems of his day and generation, while individual in their character and single in their purpose, are capable of manifold expression.

The term 'sociology,' first used by August Compte † less than sixty years ago, may be briefly and broadly defined as 'the science of the laws of human relationships,' and, as often happens in the presence of cognate intellectual processes working toward the same end, the suggestion of a concise definitive appellation furnishes a rallying point to which the various workers converge and from which they go out,

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† Cours de Philosophie Positiv, 1842.

strengthened by a sense of companionship and encouraged to more extended effort by a better comparative knowledge.

The title sociology, therefore, beginning with an application in terms of positive philosophy, has come, in the short period of half a century, to include not only theories as to the organization of society, but practical considerations of the value, the application, the use, the control, and finally the prevention of certain social conditions.

The range of sociology, in its modern form, may be said to extend from investigation of the power value of psychic phenomena in the unit, to consideration of physical economics in the mass.

The original ideas of society as the product of extrinsic causes or of society as a force-aggregation upon a materialistic basis, have gradually given place to a recognition of the continuity of the ethical idea in an aggregation of human units, the majority of whom are relieved, in whole or in part, from the demands incident to a primitive struggle for existence.

It is precisely at this point in the development of sociology that a member of the body politic, who has long existed and who has indeed for several centuries had a definite sociological status, becomes an increasingly co-operative factor.

The science of society which has come in the growth of its responsibility to the human mass to find the need of a more accurate study of the entity of the human unit, turns to the doctor of medicine for advice and counsel.

To the members of the medical profession, whose devotion, primarily, to the needs of the unit, leads them to concentrate their energies upon a succession of individuals and who, consequently, find themselves isolated more or less from the social community and placed apart as specialized workers, the newer and broader sociology brings, not only the stimulus of association and sym-